

THE HERALD OF THE GOLDEN AGE.

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CHAS E. DAWSON

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To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes—*Companions and Associates*—the former being abstainers from flesh, fish, and fowl, as food; the latter from flesh and fowl only.

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The Coming of the Master.

It may be in the evening, when the work of day is done,
And you have time to sit in the twilight, and watch the sinking sun,
While the long bright day dies slowly over the sea,
And the hour grows quiet and holy with thoughts of Me:
While you hear the village children passing along the street—
Among those thronging footsteps may come the sound of My feet.
Therefore I tell you, Watch! by the light of the evening star,
When the moon is growing dusky as the clouds afar,
Let the door be on the latch in your home,
For it may be through the gloaming I will come.

B.M.

Ence more we are celebrating the Incarnation of Him whose Kingdom, though it was not of this world, has increased until Earth's mightiest Kings and Rulers render homage to His name and bow in lowliest reverence at His shrines.



Our thoughts will again be centred upon the subject of His coming *in the flesh*, nineteen centuries ago, but probably very few of us will think about His coming *in the spirit* to such as are able to apprehend His presence, on a higher plane than this material one which so entirely demands and holds our attention.

Yet this more transcendental Advent of the Master to those of His followers who watch for the signs of His appearing, and who, by spiritual aspiration and intense yearning for communion with Him, create the psychic conditions which make such a manifestation possible, is fraught with deepest significance and blessed result.

The *former* 'Coming' is a matter of history: we read about it with wondering minds and it kindles sacred hopes within our hearts. The *latter* is a matter of conscious personal experience; it produces a sense of *certainly*, and gives us perfect confidence concerning the future—for henceforth we *know* Him in whom we have believed.

The crucified Christ becomes henceforth to us a *living* Christ, and we no longer regard our Lord as having *departed*

from this mundane sphere, but as being still present with us, and that to bless.

Communion with a *human* personality sometimes transforms a life, the coming into conjunction with a *Divine* personality always does so. And when the spiritual world is thus made *real* to us; when the eyes of the soul are opened to see with higher vision, all things become changed; the material world sinks to its proper proportions, and we begin to understand.

The promises given by the Master to His disciples that He would reveal Himself to them after His departure from the physical plane, had a meaning and significance which has not been fully apprehended by many of the official teachers of Christendom.

Such distinct utterances concerning the manifestation of His personal presence to His followers, as He made, pointed to mystic phenomena of the most sacred character, and they were not fulfilled by the few transient appearances of the risen Christ which are recorded in the fragmentary biographies that are left to us. For we may remember that the last words recorded by Matthew as having been spoken by the Master, were these: "And, remember, I shall Myself be always with you until the close of the Age."

If we seriously contemplate this declaration when coupled with that recorded by John: "I will not leave you bereaved, I will come to you . . . and those who love me will be loved by my Father, and I, too, will love them, and will reveal Myself to them," we find it difficult to escape the conclusion that the prevalence of the conception of a 'departed Lord' points to the existence of some serious misapprehension concerning the Christian mysteries, and apparently, also, to lack of knowledge of the higher laws which obtain in connection with the same.

The exhortation given to the early followers of Jesus, to 'watch' for His re-appearing, had a hidden meaning which the conventional interpretation does not include. For, if not, we have to face the fact that some fifty generations of Christians have been indulging a vain hope—or to put it more plainly, have been misled.

As such a thought is untenable, we must also seek the esoteric interpretation of the mystic command. And it is readily apprehended by those who have had personal experience of the Sacred Presence and of that spiritual

baptism which has been described as "influx from the Lord."

The Master's promise was not delusive. It is fulfilled to those who not only truly love and follow Him, but also watch and pray with understanding for His coming; and such manifestation takes place at unexpected times, in accordance with His word.

When the overpowering influence of the Divine Aura is sensed by us, we know that we are in the presence of One who has power in Heaven and Earth. Our souls are melted and overwhelmed by the radiant spiritual heat that streams upon us, we feel the purifying fire of the searching rays, and we foretaste the burning ecstasy of the heavenly spheres. We see and hear things that cannot be described in human language, and henceforth for us, *belief* in the reality of the spiritual world and the immortal life becomes *knowledge*—for we have had personal conscious experience of the Divine Presence.

At such times our eyes may perhaps be holden—as in the case of the two disciples at Emmaus—so that we are not able to identify the One who has approached us in order to bless, lest we might be tempted to undue exaltation by such experience. We may not, although our hearts burn within us, dare to believe that it is indeed the Lord Himself, and may think that we are only experiencing a baptism of the Spirit—or we may be actually privileged to have open vision of the Master's form.

But in whatever manner we have been favoured with such withdrawals of the veil that hides the unseen, we know that the Divine Influence is indicative of the Divine Presence, and we may remember that it is recorded that when the Lord unexpectedly appeared to His watching and waiting disciples, He breathed upon them and said, "Receive ye the Holy Spirit."

It may be helpful to some to be reminded that the 'watching,' 'waiting,' or 'expectant' attitude is, according to the spiritual Law of Attraction, the very one which is needful in order to create favourable conditions for such manifestations as these to which I allude. By such means, aspiration, longing and faith are created and strengthened, and a spiritual bond is formed between ourselves and Him whose presence we desire to realise. Hence the necessity for, and reasonableness of, the command to 'watch and pray' when it is interpreted in this sense.

And it is probably owing to failure to apprehend this fact that many souls have missed the help and inspiration that would have come to them in this manner if they had been cognisant of the spiritual Law which exists, and had, by belief in the fulfilment of the Master's promise and by faithful expectation of His coming, prepared themselves for such revelations.

O Brother Mystics! O Kindred Souls! who understand, to some extent, these deep things of God that are not revealed to the materialist or worldling, and who share with me the blessed hope of seeing Him whom we love, and of speaking with Him face to face, shall we not enlarge our expectations and indulge stronger faith?

Shall we not aspire to enter that sacred Circle of co-workers for the world's upliftment, whom He called His friends? And having such hope shall we not purify ourselves so as to become more worthy?

May we not expect to receive guidance and instruction concerning our life-ministry direct from Him whose purpose we are seeking to accomplish and fulfil, so that our achievement may be greater, and our labour more fruitful?

If the establishment of the Kingdom of God is the chief aim of our lives, may we not rely upon the Master's promise that He will not leave us desolate and unaided, but will indeed come unto us?

The world is languishing in helplessness and despair, waiting for the appearing of the Sons of the Kingdom—of men and women who have been in personal contact with Jesus and have been transfigured and energized in consequence of such conjunction.

Shall we limit our expectations as do those around us, or measure our possibilities by the measuring rod which is the standard of the Churches?

Shall we continue to disbelieve and misunderstand the prophetic words that were uttered by the Master concerning the transcendent life that is attainable by those who follow the Path to Immortality and Christhood that He revealed?

Shall the multitudes of conventional Christendom not be encouraged to hope for something more real and satisfying than the pitiable dearth of real spiritual experience, which is the average lot of those who live and die around us?

Shall we not dare to walk upon the waters that stretch away toward the Eastern horizon in order to meet the rays of that Sun for whose rising the world is waiting?

Whatever may be our answer to these questions or our response to this ideal, of one thing we may be sure. **If our Christianity is to lift us above elementary spiritual conceptions and mechanical religious observances; if we desire to experience the outpouring of the Spirit; we must seek that Presence which can transfigure us, and that Touch which has still its ancient power to heal human infirmity.**

"Unto you is given
To watch for the coming of His feet
Who is the glory of our blessed Heaven;
The work and watching will be very sweet
Even in an earthly home,
And in such an hour as you think not
He will come."

Sidney H. Beard.

The Soul's Enduring Life.

You say that the soul is nothing but the result of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal Spring is in my heart. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song. I have tried it all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to appear with the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite means infinity.

Victor Hugo.

The Expectation of the Creation.

Through the struggle for existence there breaks a higher law, the spiritual law of self-sacrifice affirming itself against the animal law of self-preservation.



Its earliest manifestation is seen in the instinct of the mother love—the love that bids the timid hen face the hawk in defence of her brood, the self-forgetful instinct that arms the doe rabbit to beat off the dog that would murder her litter. It takes a wider scope in the leader of the herd of elephants or of deer turning to bay to cover the retreat of the weaklings of the tribe. It overleaps the limits of

blood and kinship in the dog laying down his life in defence of his master or his master's child, or dying of grief upon his master's grave. In all that, is there not, —faint and far off it may be, yet most truly to be recognized—the dawning even in the animal creation of the revelation of that Divine Sonship whose essence is love and whose manifestation is the sacrifice of self?

And just because of that development man is the culmination of the race, and has come to be what he is by the efforts and struggles and sufferings of countless generations upon generations of lower creatures, therefore he owes to that creation from which he came, and at the head of which he stands—protection, kindness, love,—the doing all that he can to soften the hardship of their life, and to mitigate the severity of their suffering.

Just as we look upon a man who has made great wealth by the labour of others as specially bound to consider the happiness and well-being of those by whom he has made it; just as we look upon him as base if he employs that wealth only to minister to his own vanity or his own desires; so should we look upon ourselves as specially bound to consider the well-being of those humbler creatures which have not attained as we have attained; so should we look upon ourselves as base if we give no thought to those lower races of living things to which it has not been given to rise as high as we have risen on the upward path of life.

* * *

And as to the plea for humaneness to animals it is no answer to say that animals in a state of nature suffer grievous cruelty, and therefore we are entitled to be cruel to them also. We are what we are because we represent a higher law than that of the state of nature, and that higher law we are bound both to obey and to assert by all means in our power for the bettering, so far as in us lies, of the condition of all created life.

But the savage instinct to kill and to hurt survives the need of it, lives on in our heart long after the self-preservation which originated and justified it has been secured by gentler means, and then it becomes purely brutal or rather purely devilish.

Man or boy we must get our tiger by the throat and hold him there till we have throttled him. To do this effectually is, I know, the work of a life-time, but it is a work which we must set before ourselves if we are to rise to the level of our true manhood. If we are to attain to that self-mastery and

self-control without which no real manliness is possible, the impulse to wilful cruelty must be held in with a hand of iron.

If we had clearly and continuously present to us the pain which we thoughtlessly inflict we should not inflict it, but our sympathy is not keen enough to keep it vividly before our minds, and so the suffering is wrought. We want to cultivate our power of sympathy by putting ourselves in the place of the lower animals.

* * *

It has been said that the degree of civilization to which a nation has attained may be most readily tested by its treatment of the lower animals, and the saying is a very true one. Every advance in gentleness among ourselves reacts on our treatment of the animal creation; every advance in gentleness to the lower animals reacts in our treatment of one another; and conversely, the man who is wantonly cruel to an animal will be wantonly cruel to his human brother if he has the chance of being so with impunity.

Not only then for the sake of the animals, but for the sake of our own manhood, for the sake of the reflex action on our own character, we should train ourselves to sympathize with these creatures of the lower races.

* * *

Is it not glorious to think that the more we perfect ourselves the more we are helping the whole creation to the fulfilment of its highest hopes, its highest possibilities.

We are trying in these days to bring truce among the struggling nations of mankind, the truce of God, the peace which is the fulfilment of the Gospel message. Let us not forget that the Gospel culminates in peace and goodwill, not to man alone, but to every creature of God. And let us in our day, in our measure, and according to our opportunity, strive to co-operate with Him in that work which He worketh from the beginning; that work whose end is the happiness of every creature which He has made, and which we are to love for His dear sake who has made them, and whose purpose towards them is Love.

(Rev.) N. S. de C. Laffan, M.A.

(Late Rector of St. Stephen's, Walbrook.)

They do not need our Scorn.

Those under the shadow of sin do not need our scorn or our preaching. Sin brings its own punishment. It is ours to stretch forth our hands, strong and electric with human sympathy, and take hold of theirs, and lift them up again.

We may be kind, but we are not kind enough, not half kind enough.

It's so nice in later years to come across evidences of remembrance of good deeds and pleasant things one has done and said; but how ashamed it makes one feel to come across the fruit of unkind words and deeds. Little innuendos that have grown into damaging stories, stories told to provoke a laugh that have embittered the whole lives of the persons who were used to give point to the joke. It makes us pause and realize how low down our own level must have been for us to have said and done such things, how petty and mean we must have appeared to anyone higher up the hill then, when we find how despicable our conduct appears even to us when we meet its fruit later on.

We wouldn't like people to dissect our faults; we would rather they viewed us from the hilltop. Let us do the same for them; and if we must discuss them at all, discuss their good points.

Home Chat.

A Fair Aristophagist.



Many of our readers are unaware that Lady Anglesey is a member of the Order, and that she is doing great things by her example of dainty living to teach Society the diet that the twentieth century should feed upon. We gladly, therefore, reproduce the chief part of an interview which she granted in Paris to a member of the staff of the *New York World*.

Lady Anglesey loves to choose only the best and the most beautiful things to eat—those things which are not repulsive to the eye nor abhorrent to the instinct, and which do not bear upon them the curse of cruelty.

She is essentially one of the modern Aristophagists—the eaters of only *the best* things.

This is what the interviewer says about her :—

Lady Anglesey is a beautiful woman of the daintiest, most exquisite type.

She is a veritable Marquise, slight of figure, with cameo-like features, lovely blue eyes and a skin of matchless texture, and might have stepped down from a seventeenth century panel into her gold and white salon, which is of that period.

As soon as I mentioned the subject of my visit, Lady Anglesey said :—

“Oh, if you really are interested in Fruitarianism, you must let me tell you of the actual miracles it has performed.

“Take my own case.

“Twelve years ago I was a bed-ridden invalid. I suffered from rheumatism and from all sorts of maladies, according to the doctors.

“My complexion was sallow, horrible, but that was the least of my troubles. My physical health was simply ruined, and I was dying as fast as ever I could.

“I went from one cure to another, and by the merest chance I one day came across a pamphlet on ‘Diseases from Meat Eating.’

“This pamphlet set me to thinking.

“It told of conditions similar to my own, which were curable by abstinence from meat and fermented wines.

“Also, it asked this question :

“‘Consider that each time you eat flesh you devour that which has been deprived of life to satisfy your perverted tastes ; consider also that, try as you may to think otherwise, each time you eat flesh you are putting a portion of a corpse into your mouth ; a dead body is a dead body ; do you like to think that you are eating a corpse ?’

“I could not get the hideous suggestions or accusations contained in that little pamphlet out of my brain.

“And I began at once to entertain a disgust for meat, which was always, and has been ever since, the ‘corpse’ of that pamphlet.

“Well, briefly, I became a Fruitarian nearly a dozen years ago. I began to get well as soon as I ceased eating meat. And here I am, in perfect health. I never employ

a physician, because I never am ill—never have an ache or pain.

“I used to be constantly under the doctors’ care, and I suffered incredible tortures from rheumatism.

“I never have a moment’s physical discomfort. I sleep like a child, and can endure more than any meat-eating woman of my acquaintance. And you must remember that I was given up to die. I was dying, I firmly believe, when I found the little book that set me on the right path.

Lady Anglesey then told me of a Fruitarian dinner party given by Lady Augustus Paget in Rome last winter.

Lady Paget is an enthusiastic Fruitarian and took a truly feminine way of making converts to the faith.

Lady Paget’s cook, an Italian chef, was taken into her Ladyship’s confidence and a menu was composed which should contain no flesh or fowl, but which was to satisfy the capricious tastes of twenty guests—most of them well-known gourmets.

Invitations were sent, and the only suggestion as to the unusual character of the entertainment was in the one word (*maigre*) which was engraved on the left-hand lower corner of the card.

Of course, as every one knows, “*maigre*” signifies a meatless repast, but if any one of the guests remarked the unaccustomed announcement nothing was said on the subject.

Lady Paget’s dinner was so deliciously cooked and served, course after course, that her guests declared it surpassed any entertainment of the kind of the season.

The dinner made many converts to the meat-abstaining cult and gave the two ladies the occasion they desired of spreading the propaganda.

A CHRISTMAS POEM.

Listen not to the word that would have you believe
That the voice of the Age is a moan—

That the red hand of wrong
Is triumphant and strong,

And that wrong is triumphant alone—
There was never a time on the face of the earth
When Love was so near its own.

The power that gave birth to the Son of the King
All life doth move and thrill ;

Every Age as ‘tis passed
Coming nearer at last

To the law of that wonderful Will—
As our God so loved the world that day
Our God so loves it still.

The love that fed poverty, making it thrive,
Is learning a *lovelier* way.

We have seen that the poor
Need be with us no more,

And that sin may be driven away.
The love that has carried the martyrs to death
Is entering life to-day.

The Spirit of Christ is awake and alive,
In the work of the world it is shown—

Crying loud, crying clear,
That the Kingdom *is here*,

And that all men are heirs to the throne !
There was never a time since the making of man
When Love was so near its own !

C. P. Stetson.

Returning Echoes.

To the ends of the world we are sending out our written and our printed word, and from the ends of the world, messages, full of strong



faith and of sweet comforting are coming back again to cheer our hearts and to encourage us to keep our faces towards the Dawning in the East.

Just a few of these messages we send out again, that they may cheer and encourage others as they have cheered and encouraged us.

Perchance, too, they will stimulate some moribund souls to pluck up new life again and to put on the armour of the warrior and to enter the front fighting line where converts are made and where new lives are won—and where men forget their own little bodies and their own tiny ailments and pet difficulties in the great enthusiasm of making men more divinely humane and in making them cognizant of the priceless heritage which belongs to those who will leave Egypt and will steadfastly set their faces towards Canaan.

Here are a few of the messages that have just reached us :—

"Anything I can do to minimise cruelty and destruction of life I shall do."
Rev. J. M. F., Glasgow.

"For some time I have been 'under conviction' regarding flesh eating, and I should like to have the principles and rules of your Society."
A CAPTAIN OF THE SALVATION ARMY.

"The appeal to ministers you sent is an excellent idea, and I have gladly signed it. I am keeping it a few days before returning, in order to secure the signature of another minister. If you can send me about twenty copies of the 'Medical' Number and about the same number of 'What the Scientists say against Flesh Eating' I will post one of each to every clergyman, minister, and doctor in———. I enclose money to pay for the literature."
Rev. J. B., Lanes.

"I have been a strict Fruitarian for two years come this Christmas and never let anything enter into my food that comes from a slaughtered creature, and I feel better in my health for it. Through reading accounts of the cruelties involved in obtaining flesh food I have become afflicted with a haunting sense of responsibility and feel that I could do a lot to do away with such degrading and cruel customs. There is a Vegetarian Society here in———, but I am rather shy about associating myself with it, as they seem to be all middle class people, and never hold public or open air meetings. I feel sure that I have converted a few to our way of thinking, and I am sure that I have made many others think. But I would like to go on a bit quicker and would be willing to go round distributing leaflets from door to door, and to hold open-air meetings. . . . If you could suggest any better ways than these which I can go on propagating humanitarian principles I will be very glad to hear from you, as I can't feel happy with the consciousness of so much cruelty being carried on in the world, all for the want of thought for our fellow-creatures."
B.M., Lanes.

"Ere this you have doubtless received a letter giving order for more of your valuable literature, which henceforth shall always have a place by the side of our own in guest rooms, and be sent with ours to enquirers. . . . We already have several reading tables in hotels, steamboats, and in people's houses, and the 'Tale of Shame,' and 'Is Flesh-eating Morally Defensible,' with others of the same intent, I hope may awaken many from the nightmare of barbarism. . . . With you I hope a mutual faith may bring us in closer touch in the ONE LIFE, ONE LOVE."

"It is always broadening and uplifting thus to have strengthened the consciousness of kinship with noble and emancipated souls, who, with us, realizing the Grand Unity of all life, are devoting every energy to the spreading of the light."

M. CATHERINE ALLEN, Shaker Community, U.S.

"The Society of Friends have found so many food-reformers in their ranks that they are starting a Society so as to bring the work into more prominence among the members. We hope in this way to show the important part which food-reform plays in Peace, Temperance, Anti-Vivisection, and other movements, in which Quakers take so much interest."
E.S., Hitchen.

"I was a vegetarian for some time in Scotland, but had to give it up here as I am boarding with strangers, but I am anxious to adopt Fruitarianism, especially after what I read in your paper in the reading-room here about the cruelty of slaughtering animals for human food, and also after seeing the people here (who, as you may know, are great flesh-eaters) and discovering what a white-faced and sickly lot of people they are."
G.M.F., Ontario.

"Kindly allow me to become a (Companion) Member of the Order. I eat neither fish, flesh, nor fowl, and have been very much interested in the message of the Golden Age for two years. Please send all particulars."
S.E.W., Texas.

"I am desirous of becoming a member, if eligible; having been an abstainer from the three 'F's' for some years, I can testify to the great benefits to be derived from food-reform."
A.W., Catford.

"I consider it a great honour to stand in line with men whose lives are being devoted to such a cause, which not only brings to light our true relation to the brothers and sisters now still in the lower strata of evolution, but also the fact that we have been living partly on the excretions of cell-metamorphosis."
H.B., M.D., United States.

"For many years I was engaged in mission work in New Guinea, a very unhealthy climate, where we were much troubled with malarial fever. The last three years I was there I ate no meat and the fever left me. Since I left there (a year and a half ago) I have not had one attack of fever, a most unusual thing for anyone returning from malarial country, as it really returns to them for years after they leave the country where they have been subject to it. What is more striking is that after many years in a tropical country where we never had any winter, I came here to Hobart, which is very cold in comparison. I came right in the beginning of the winter; people told me I should have to eat meat here, but I have not and I have stood what everybody says has been a severe winter better than a great number of the natives and those who have been used to the cold winters, so it seems as though it must be the right way."
Miss E.J.W., Hobart.

"Doubtless you will be pleased to hear that myself, wife and family of four children (the youngest is 17, I am 59 and have been a flesh-eater all my life) have abstained from all flesh foods and fowl since March 18th, but not from fish; living in a fishing town has perhaps something to do with this. I may say we gave it up at once, and not by degrees, and we are very well satisfied with the change, and, as a working man, I am fully equal to my work as before. I have written this that it may rejoice you to know that there are converts here."
J.W., Brixham.

"I have been a Fruitarian for the last seven years to the very great advantage both of my health and intellect. The amount of meat-eating here in N.S.W. is extraordinary. Most girls eat meat twice a day, and some even three times, with eleven o'clock and four o'clock inter-meals. This among the well-to-do classes. In the hot weather they sleep most of the afternoon. . . . My wife has been a strict Fruitarian for many years of her own free will, and her health and endurance are marvellous."
J.S., N.S. Wales.

"The Herald is having its effect in our Society (The Theosophical). On Sunday evening the subject of the Lecture was 'Vegetarianism and Soul Growth.' The lecture was by our best speaker, and attracted a large number of strangers. I gave out the leaflets you sent, and took orders for six copies of the Guide Book. . . ."

"I cannot do as much as I would like, but money is not everything. As it is, I am willing to work in season and out of season for food-reform, not as an end in itself, but as a means to an end, for all my own higher ideals have come to me since adopting a pure diet, which I did at first, temporarily, under the doctor's orders ten years ago. I kept it up for some months until cured of my trouble, then I went back to the fleshpots, and started to make up for lost time, as I thought, but a few weeks were enough. I began to feel tired, out of sorts, and miserable. I thought it must be the diet, as I had had the best of spirits while on the doctor's diet. I decided that if it (the reformed diet) could make me well, it could keep me well, and I have remained a clean feeder till the present time. Up to that time I was devoid of humanitarian sentiment, now I could be a very Buddha to the animal kingdom."
W.A.S., Toronto.

No member of the Order is worthy of his membership unless he has won his personal converts.

Records of all victories are welcomed at Headquarters.

The Outlook.

The joy of Xmas is with us. The song of the angel host is in our ears to-day. But a year ago the sound of battle was in the air, and the shriek of death and the hiss of hate brooded over the Western world.



Men had got tired of the angel food of peace, and the manna of a world at rest had begun to pall. The tiger within saw his chance and he stirred up human hearts into a wild restless longing for the ferocious swoop of the eagle and for the cruel cunning of the carnivorous jackal stalking his prey.

Men were drunk for war, and war to the full and to the very dregs they have had. The after taste is bitter and the day of contrition is come.

* * *

MAGNA EST PAX.

And now there is a knowledge more assured than ever before to this generation, that peace is good and is always good, and that Amity is better than Enmity, and brotherhood is more beautiful than bloodshed.

The Guildhall speech of the Prime Minister is one full of good augury for the future, and one which tells that the spirit of the great Christ-Mas is leavening the world of politics.

"I believe," says Mr. Balfour, "that every Great Power in Europe is not only desirous of peace, but is firmly resolved that peace shall be maintained."

* * *

PEACE AND GOODWILL.

If we look back upon the history of the world we can hardly find any previous century which could be ushered in with such a statement.

There is evidence, therefore, to those who can read, that the Spirit has not brooded on the moving waters in vain, and to those who will listen, that the voices which chanted of "peace and goodwill to men" did not sing in vain.

* * *

"ET DEBELLARE SUPERBOS."

Can one imagine Cæsar ending his oration with the words which in Mr. Balfour's mouth were neither cant nor hypocrisy, but were a sober statement of existing fact and a true word picture of existing opinion.

These are the closing passages of his speech, and are words which were greeted with an applause which showed that his hearers as well as himself had begun to learn the mystic truth that that peace which is given to the individual man, and which sweetens his life, is given also to nations, and will in the end bring upon the world the consummation of "the peace which passeth all understanding."

"There is no sentiment," concluded Mr. Balfour, "which European statesmen ought more strenuously to cultivate, than the spirit of international tolerance, and if it may be, international friendship and love."

Such sentiments as these are the practical working in the every day life of nations of the great message of the Xmas morning.

"Glory to God in the highest and on earth peace and goodwill amongst men."

* * *

YE ARE AS GODS.

There was, however, a corollary to this message to the nations on that world moving morning, a message to the individual, a great and silent example of what man's relations should be to that lower world to which he is as a god.

It was on Christmas morning that man was being taught

that the imagery of God as a God of vengeance and of adamantine ferocity was wrong. Man was being taught that though the human race was "made for" God's use and that though God had *dominion* to "cast into hell" and to destroy, and to blot out of existence, and to dash to pieces, like the potter his vessel, every man whom He had created, —that none the less it would not have been god-like to have done it.

* * *

DIVINE SELF-DENIAL.

The message of God's love to man, and of God's infinite sympathy for human sorrow, which overmastered His claims of right and of power to use for His own pleasure, was a great lesson to man to "go and do likewise."

The servant who was forgiven his debt of ten thousand talents by his master and who refused to forego the debt of one hundred pence owed to him by his fellow servant was punished with grievous punishment.

* * *

ANIMALS WERE "SENT" FOR GOD'S GLORY.

If the great and mystic sacrifice of Christ teaches anything at all, it surely teaches that man must be unselfish to all the creation to which he is as God.

God, if I may speak reverently, stood not upon His *rights*, but upon His unselfishness.

How, then, can man dare to stand up and apologise for slaughtering holocausts of his poor suffering fellow creatures on the plea that he has the *right* to do so, because they were *sent* for His service? At Christmas time, as at Passiontide, the great lesson is writ large upon the vault of the sky that even as God had compassion upon the sufferings of man, so shall man have compassion on the sufferings of the beasts. Inasmuch as God spared not His Son, so that by self suffering should redemption be won, shall not man be willing to sacrifice the small pangs of denying a luxurious appetite in order to do his utmost to terminate the dreadful groaning and travailing of creation which is going on around him?

* * *

MYSTIC TYPES.

A lesson to man on his relations to the creation lower than himself has been taught for all time. The manger has become hallowed as the throne of the Christ, and the oxen have become sanctified by the kinship of the Redeemer.

Henceforth let no man raise his gun upon the gentle dove in whose form the mysterious Holy Spirit came, and henceforth let no man put the cruel knife to the throat of the innocent lamb, for it has become sacred wherever the name of the Christ—the Lamb of God—is uttered.

* * *

KEEPING CHRISTMAS.

Let every member of the Order, wherever he may be, at once by pen and voice raise his protest against "keeping Christmas" by inflicting agony and death upon millions of animals.

Let the press of the land teem with protesting letters. Let the preachers of the land be exhorted to cry aloud and bid the people learn the lesson which is taught by the gentleness and compassion of the Christ.

* * *

OUR CHRISTMAS ISSUE.

In consequence of the Council having decided to print an Art Supplement with this issue of *The Herald*, it has been found necessary to make the price threepence instead of one penny.

In view of the fact that the picture which we print has not yet been issued in this country by art publishers, except at a high price, our readers will doubtless be very glad to avail themselves of this opportunity of securing a copy of one of the most beautiful paintings which has been created in recent years, for this ridiculously small amount. As we are afraid that many copies of our Journal may be bought up

by interested persons with a view to obtaining a profit on these pictures, I would suggest that Members and Friends who wish to secure them should send (or order copies through a bookseller) *at once*, and if they order at least three copies, they can be *rolled* and can be thus sent in wrappers without any necessity for being folded. By this means the Supplements will travel without being crushed or damaged.

Our friends will please note that the postal rate this month will be *one penny* instead of a *half-penny*. Our charge will therefore be fourpence per copy, post free, or four shillings per dozen, *until the first edition is exhausted*. The second edition will be issued at sixpence per copy (sevenpence post free). Orders received after the first edition is sold out will therefore be fulfilled at this price. I venture to suggest that *The Herald* will be the best and cheapest 'Christmas Card' that is upon the market this year.

* * *

THE COMING RETROSPECT.

As each Christmas comes round, and the 'empty chairs' which have become vacant in our homes, through death, become conspicuous on account of the memories which they arouse, it is well for us to remind ourselves that the time is coming—and perhaps sooner than we anticipate—when we shall spend *our* last Christmas in these present bodies, and, perhaps, review our life-work with clearer vision than that with which we now regard it.

When this final 'stock-taking' or balancing of our accounts takes place, we shall find that our most valuable assets consist, not in the earthly treasure we have accumulated for our own enjoyment, but in what we have done for the world's upliftment and the relief of the sorrow and suffering of our fellow-creatures.

We need not, however, wait until then in order to number our days and apply our hearts unto wisdom. Our shortcomings in the past may at once be remedied, and our undue engrossment in material things and mundane pleasures may be changed, before it is too late, into earnest concern for the welfare of our neighbours, and a determination to do something before we die to make the lot of our Earth-mates more tolerable, and the coming of the Kingdom of Peace and Love a nearer possibility.

* * *

THE HORRORS OF CHRISTMAS.

I invite all Fruitarians, whose hearts concerning the crusade against Carnivorism are lukewarm, and who, consequently, do not feel constrained to spend their time, strength or money in bringing deliverance to the oppressed myriads of the animal world, to visit some neighbouring slaughterhouse or abattoir in order that they may realise the butchery that is going on all the year round—and especially at this season when preparations are being made for the annual orgy which is such a disgrace to Christian civilization.

By being thus brought face to face with the horrors of the shambles they will learn to feel compassion for, and sympathy with, the innocent victims of human degeneracy and tyranny who are handed over to the tender mercies of brutalised executioners in order that men and women may be fed with unnatural food. Nothing is done to mitigate their sufferings; no word of pity is uttered; no anæsthetic is administered preparatory to the use of the knife or the pole-axe, but, forsaken by man, and, apparently, also by God, they are violently goaded to their doom with oaths and curses, kicks and blows, although they have not been guilty of any offence which merits the death penalty inflicted in this awful and barbarous form.

It is useless to expect the Government to do anything—as so many suggest by way of an excuse—until the public

conscience is aroused and public opinion is humanised. The Government only represents public opinion in action.

The only way to stop this cruel massacre (which, in the case of the larger animals alone is going on at the rate of nearly one thousand per minute in Christian countries), is for those who have any sentiment of compassion developed within them, to cease from participation in these horrors and then to do something in real earnest to lead others to follow their example by making them aware of the facts of the case.

The Order of the Golden Age is a Brotherhood which has been brought into existence to accomplish this great end, as well as to fulfil other Ideals, and all who wish to lessen the world's suffering and to promote an increase of its happiness, both at the present time and throughout the coming centuries, are invited to share the privilege of sowing the seed of this beneficent reformation of contemporary thought and custom, which we proclaim and advocate.

* * *

A CHRONIC INVALID CURED.

A lady writing from Edinburgh sends money for *The Herald* and for a stock of literature, and adds the following important testimony, which every one should take well to heart:—

"I have been trying principally Fruitarian diet for some months past and I find I am much better without meat and don't get sleepy as I used to do in the evening, and don't feel so tired. I have been lame for more than thirty years and wish some doctor had suggested to me when I was young to stop tea and coffee and meat. I have no doubt the lameness would have been cured then. I have a brother in India who has been an invalid for ten years, and was on the point of retiring, but since trying a milder diet and eating less of everything, finds he can keep perfectly well. He has got a great many people to follow his example, and they all tell him they feel so much better."

* * *

FISH-EATING AND LEPROSY.

Mr. Jonathan Hutchinson read a paper last week on the "Present State of the Leprosy Question in India and Ceylon." Mr. Hutchinson has, during the last thirty years, carried out a series of protracted investigations into the subject, and will shortly proceed to India and Ceylon for a similar purpose.

In the course of his paper he stated that he

"Firmly held to the conviction that leprosy was in the main a food disease, that it spread only to a very small extent by anything of the nature of personal contagion, and that the one article of food which was to be suspected was badly-cured fish, eaten without being sufficiently cooked.

It would probably be very near the truth to say that over the whole world the prevalence of leprosy was in ratio with the use of cured fish as an article of diet!"

Now this opinion from such an eminent authority should make every fish eater pause before he contends that fish should be eaten on the score of economy.

The Council, while it has laid down a definite statement that, from the moral point of view, fish eating cannot be condemned upon the same grounds as flesh eating, none the less points out equally emphatically that the ideal of The Order is always towards a pure Fruitarianism—the kindly fruits of the earth, without the admixture of anything that has been deprived of life.

* * *

A SUBSTITUTE FOR BEEF ESSENCE.

A very significant note of appreciation of the new substitute for beef-essence which is known as 'Odin,' appeared recently in the *Lancet*. As the notice was published by a Medical Journal which is not at all in sympathy with the work of food-reformers, I reprint it as follows:

Odin is described as a pure vegetable extract, being obtained directly from the protoplasm of the vegetable cell by a method now well known. It consists of a firm paste like ordinary meat extract and its taste and smell are indistinguishable from well-prepared extract of beef. The nourishing properties of Odin are evident, since it contains albumins, albumoses, and peptones. The extract further contains a

minimum of moisture, over two-thirds of the preparation consisting of solid matter. Proximate analysis gave the following results: moisture, 27.32 per cent.; mineral matter, 20.33 per cent.; and organic matter, 52.35 per cent. The total nitrogen amounted to 8.53 per cent. This figure multiplied by the albumin factor accounts approximately for the total organic matter. The preparation is satisfactory, offering the same nourishing properties as a good beef extract in which the nutrient elements preponderate decidedly over the merely stimulating substances.

Our readers may like to be reminded that this vegetable extract, which is made from malted barley, is quite indistinguishable, either in taste, smell, or appearance from Liebig's Concentrated Essence of Beef, and, when added to soups and gravies, it produces the exact flavour so much appreciated by our carnivorous friends. Recipes for making soups, etc., with 'Odin' will be found in the *Comprehensive Guide Book* published by The Order.

* * *

"MUGGY" IN THE TRADE.

People often talk as if bad meat were always seized now a days, and as if there was no danger of buying diseased meat since inspection has become more thorough, but as a matter of fact every butcher knows that not one-twentieth part of the meat he sells has ever had the inspector's eye upon it.

Every butcher knows too that any amount of bad meat is palmed off on the public—"what we call 'muggy' in the trade!" Meat which was positively so putrid that pus had formed on it, was no shock to the Clerkenwell sausage manufacturer, and he gaily replied to enquiries, that if the pus were "wiped off" the meat would be all right!

Verily the consumer of dead animals has some savoury stuff to eat at times, but—it's only called "muggy" in the trade—and so I suppose the consumer is satisfied.

This is an extract from the Police Court report of the case:—

Dr. Newman, medical officer, said that some of the veal was so putrid, and decomposition had advanced so far, that pus had formed on it. The whole of the meat was unfit for food, and probably blood-poisoning would result from eating it.

For the defence it was urged that the meat was good. The defendant, who gave evidence on oath, said he paid a fair price for the meat, and purchased it that morning from two salesmen in Smithfield Market. Cross-examined: The meat was sound.

Mr. Ricketts: Was it not slimy, and did it not smell? The Defendant: Oh, it's what we call "muggy" in the trade. That only has to be wiped off, and then it's all right. This meat hadn't been trimmed. I admit it was "faint."

Inspector Billing said in December last the defendant was sentenced to six weeks' imprisonment for a similar offence.

Mr. Baggallay (to the defendant): The warning you had then does not seem to have had any effect upon you. We have had horrible revelations of the kind of food that is distributed among the people, and I understand your business is doing well. Four months' imprisonment with hard labour.

* * *

THE GRAPE CURE.

Natural methods and a greater amount of fruits and salads and fresh vegetables and oils are being more and more largely used in the cure of diseases which were formerly looked upon as chronically incurable.

Evidence is accumulating from patients who have obtained and followed the advice given from Headquarters or who have consulted a Fruitarian doctor or who have gone for a course of treatment into the Fruitarian Nursing Home, that cases which are often considered "incurable" are really "curable," if only patience and perseverance, courage and faith are present to abjure all unnatural and violent remedies and to rely on the gentle beneficence of Mother Nature under wise control.

And not only in England are these "cures" being carried out, but abroad, too, knowledge is growing. Here is a cutting from the *Gazette Hebdomadaire de Med. et de Chir.*, of May 22nd, which shows what one of the Fruitarian "cures" can do. Others are equally valuable in other and suitable cases.

Speaking of grapes, the writer says:—

The grape is composed of water, grape-sugar, cream of tartar, tartaric and malic acids, albuminoids, various minerals (as potassium salts, lime, magnesia, oxides of iron and manganese, silicium and alumina) and certain acids—phosphoric, sulphuric and nitric. There are also traces of chlorides and a small quantity of soda and phosphates. Grape juice, from its constituents, is a veritable natural mineral water. In taking the grape-juice cure the quantity at first taken is small and is gradually increased, the length of treatment being from three to six weeks. Walking and exercise in the open air assist very much in bringing about good results during the time of this cure. The general health is improved, the appetite is increased, and the digestive functions are greatly improved. The patient usually puts on flesh. The "cure" is especially indicated in affections of the digestive organs, visceral congestions, ascites, jaundice, hepatic calculi, diarrhoea, habitual constipation, in certain skin troubles, and in neurasthenia.

* * *

FRUIT EATING.

Our work is not in vain. Statistics are said to be the greatest liars in existence, but there are some things in which they may be relied upon.

The eating of fruit is increasing in England and the pendulum is swinging towards our teaching.

The amount of flesh that is eaten to-day is far more than was a decade ago, but the difference is that these people believed that they ought to eat as much as they could get, whereas *now* it is generally admitted that "people eat too much meat."

This spells popular opinion veering round, and if only we catch it at the flood and make no extravagant faddish mistake, we may yet *capture the world!*

It is a large order, but it is feasible to men of faith.

* * *

BANANAS

Here is one item of fruit which tells the story of a general increase all round in fruit consumption.

The Imperial Department of Agriculture for the West Indies, in the last issue of its journal, which has just reached us, show that during the last five years the exports of bananas from Jamaica have nearly doubled.

In 1897 the number of bunches exported reached 4,838,645, valued at £302,415 6s. 3d., while in 1901 the number was 8,248,485, valued at £618,636 7s. 6d.

The number exported to England since the direct service of steamers began at the beginning of 1901 has gone up enormously.

From April to December in that year 573,392 bunches were shipped for England, while during the same period of the previous year only 861 bunches were exported.

It appears that in England the best prices are obtained in March, April, and May, and later in the year in August, September, and October.

The supplies received here from the Canary Islands sell at an average price from 5s. to 10s. per bunch, while the Jamaica bananas are sold as low as from 3s. 6d. to 5s. per bunch to encourage the sale. Before shipment they fetch about 1s. 9d. per bunch.

* * *

THE PROPHET'S VISION.

Some people laugh when I say that the prophecy of Isaiah is strictly in accord with the teaching of evolution.

But really, it is so. Herbert Spencer has summed up this evolutionary process which is going on through all life, in that comprehensive phrase "*from Enmity to Amity.*"

Some people do not believe that the lion can ever lie down with the lamb. They are conscious that *they* would never forego the delights of "lamb and mint sauce" for all the prophets and all the cruelties in the world, so they believe that the lion will be equally obdurate and sensual.

* * *

A GOOD AMERICAN MAGAZINE.

I should like to draw the attention of our friends in the United States to a publication which deserves their support and which they will find both interesting and helpful. It is a magazine entitled *The Vegetarian and Our Fellow Creatures*, published at 304, Adams Express Buildings, Chicago (subscription one dollar per annum). It is the official organ of the "International Society of Kindness to Animals," and is doing a good work wherever it circulates.

OUR DEFICIT
FUND.

The following contributions have already been received towards meeting the financial deficit which exists in the accounts of The Order at the end of the present year.

Whilst gratefully acknowledging the donations which the undermentioned friends have sent, the Council would express the hope that others who are in a position to contribute to the beneficent work of The Order will not allow our Cause to suffer, or the dissemination of our missionary pamphlets (to public institutions, etc.) to be lessened for want of the help which they are capable of rendering.

DEFICIT FUND, 1902.

| | £ | s. | d. | | £ | s. | d. |
|------------------------|-----|----|----|------------------------|---|----|----|
| Mr. Sidney H. Beard. | 100 | 0 | 0 | Miss C. Norman | 0 | 10 | 0 |
| Mrs. Grove-Grady ... | 20 | 0 | 0 | Mr. L. Hodgkinson ... | 0 | 10 | 0 |
| Mrs. Sidney H. Beard | 10 | 0 | 0 | Mr. E. O. Whitehouse | 0 | 10 | 0 |
| Dr. Robert H. Perks... | 5 | 0 | 0 | Mr. Joseph Jones ... | 0 | 5 | 3 |
| Mrs. Robert H. Perks | 5 | 0 | 0 | Mr. Thomas Smith ... | 0 | 5 | 0 |
| Miss H. Hayhurst ... | 2 | 0 | 0 | Mr. A. Brayshaw ... | 0 | 5 | 0 |
| Dr. Josiah Oldfield | 1 | 5 | 0 | Fruitarian Guide, Hud- | | | |
| Miss C. Goodwin | 1 | 1 | 0 | dersfield ... | 0 | 4 | 0 |
| Mr. W. Goodwin | 1 | 1 | 0 | Mr. Geo. Osbond ... | 0 | 2 | 6 |
| Miss E. A. Pollock ... | 1 | 0 | 0 | Mr. S. Finbow ... | 0 | 2 | 6 |
| Miss C. Pollock | 1 | 0 | 0 | Mrs. E. Jones ... | 0 | 1 | 0 |
| Mr. A. J. Swezey ... | 0 | 15 | 0 | Mr. W. McIlroy ... | 0 | 1 | 0 |

I would remind all readers of *The Herald* who have received any benefit through its perusal that every copy costs more (for printing alone) than the price at which it is sold, and that the publication of this journal at a price which brings it within the reach of the poor as well as the rich is only rendered possible by the contributions of those who have the interests of our Cause at heart.

If every Member of The Order and every reader of this paper would secure twelve additional subscribers for next year, the paper might become self-supporting, and our humane evangel would be carried into tens of thousands of additional homes. Multitudes of persons might be induced to order a copy from their booksellers during 1903 if a sample were shewn to them with this request.

LIFE'S BEAUTIFUL THINGS.

Life's beautiful things are so many,
So free to the humblest one,
That even to count them for thought's delight
Ah, surely we'd never be done.
And only because of their plenty—
Because they are ours when we will—
We value them lightly, as common and cheap,
And our souls are unsatisfied still.
We reach out for the things of our dreaming
With vision so stubborn and blind
That the rapture which calls to us day by day
Is too plain for our seeking to find.
O, the loss of it all, and the pity,
And the yearning and hunger and pain,
That we live in a world full of beautiful things,
The beauty of which we disdain.

Ripley D. Saunders.

Karma.

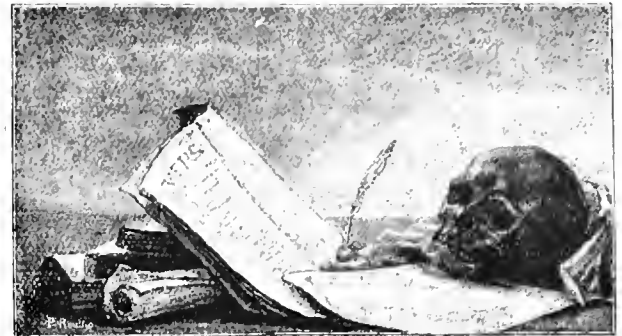
Teach men that the results of wrong-doing are to all alike sure; that there is no evasion, no compromise; that on the arch which bends above us all is written, "The soul that sinneth it shall die." Teach the highest and the lowest alike that this warning is for them. Teach all men that the pathway of wrong-doing is the pathway of pain; that pain leads to repentance, and that repentance opens the pearly gates of life and joy. Teach men these things, and Virtue will not weep for her lost sceptre nor wickedness snatch from her forehead her jewelled crown.

Rev. J. E. Roberts.

The Shedding of Blood

for

The Regeneration of Mankind.



Soon the Christmas bells will be everywhere ringing as if the whole world were full of joy; and from thousands of human throats the Angels' song will be repeated as if humanity had learnt the royal hymn of Divine love and were on the high way to universal goodwill. Friend will greet friend with words of cheer and hope, till sad memories are blotted out. Around the season fresh visions of life may cluster, giving birth to new incentives and purposes and ideals.

It should be a time of peace and goodwill, of real heart-joy, of new ideals and noble purpose. If ever love is to be shed abroad, it should be at Christmas, which is the festival of the birth of the humanest love. If ever peace were breathed upon the whole world, surely it should be on the day that commemorates the glad message of Heaven to men. If ever the whole creation should have a pause for reflection in its painful travail towards redemption, it should be in that season which again turns the world young with hope.

And yet the season is one of the saddest of all our festivals. It is a time of war rather than of peace, for thousands and tens of thousands of our fellow-creatures in the sub-human world will be compelled to lay down their lives in order that their flesh may garnish the festal boards of the rejoicing multitudes. It is thus a time of sadness rather than of joy, for the hilarity of the social board will be drowned by the cries of unspeakable pain and anguish which will arise from the birds, sheep, and oxen as they are done to death by the hand of man.

And so the acts of man will mock anew the faith he professes, and his barbaric tastes will deny afresh that he has attained to a refined soul-civilization, and his wanton destruction of life will blot out once more the golden letters of humaneness which his religion teaches.

Thus the festival of peace will be changed into the "slaughter of the innocents," and this false basis and means of joy will turn our country into a land of mockery, and our Holy Religion into an affair of shambles, flesh-pots and gluttony.

For the slaves of Goshen there arose a Moses to lead them into the path of redemption; for the half-barbaric nation of Israel there was born a Joshua to guide them into "the land of promise"; for the slaves of South America there rose up in the might of manhood the very noblest of a young nation to break their fetters and set them free. But where

are the Deliverers who plead for the animal race and smite the oppressing Egyptian so that he sets them free? Where are the Joshuas to lead the elementary animal souls into the land of pity and humaneness promised them in all the great Faiths of the world? Where are the noblest sons of the noblest Scion, the sons of the Eternal Father, who will rise up in the strength of a God-girt-faith to redeem the poor, dumb, sub-human race from the barbarities inflicted upon them by the thoughtless selfish men and women who make up our communities, fill our Churches, and pride themselves on their charity and love? Where are the followers of the Divine Jesus, who ought to be ready to sacrifice *themselves* for the regeneration of the world?

We need leaders to-day, we need communities, we need nations who will take up this great and sacred Cause. We require souls illumined with the wisdom of Moses, hearts inspired with the courage of Joshua, lives filled with the genius of the most holy consecration, if ever the animal world is to realise its redemption. We speak of the redemption of labour, of the elevation of the masses, but till we get up to first principles and elevate *all sentient being* to its true position and give *all life* its full value, we shall labour in vain to bring about the regeneration of Society.

A Great Truth Perverted.

"Without the shedding of blood is no remission of sin," wrote the Jewish Christian. The Hebrews interpreted the saying to mean that in order to secure Divine forgiveness, animals had to be killed and their flesh and blood presented in the form of sacrifices to the Creator-Father of all life.

Christians have followed in the Hebrew wake. They have believed in the animal sacrifices actually as heaven-inspired deeds which were well-pleasing unto God, and secured the Divine forgiveness. And thus it has become easy for the professed disciples of Jesus Christ to associate themselves with the taking of animal life and the eating of animal flesh. It does not occur to them to look at the religious acts of ancient Israel in the light of national evolution rather than as an inspired religious means to redemption. The prophets were the most inspired of the nation. Even Christians acknowledge that. How comes it then that they should have so persistently declared against animal sacrifices and the barbarities that grew up with them, if these sacrifices were a Divine institution and really secured the Divine favour for man, and became the means of his inward regeneration? Even an enlightened Judaism has come to recognise this fact, that they had no value as means of atonement.

The Christian Churches have ceased to offer up animals as sacrifices for the remission of sin, but they have not taken the further step of ceasing to kill the beautiful creatures to whom God has given life. No, they have rather perpetuated the barbarities of uncivilized times by using the bodies of these creatures for food. The poor savage has a far higher motive for eating a white man than Christians have for the "slaughter of the innocents" and the festival of blood, for the untutored barbarian believes that he may improve himself by imbibing some of the good that belonged to his victim, but what Christian would care to believe, or even for a moment think, *that he was taking into himself with his flesh-diet the very nature of the animal he was consuming?* It only requires a little reflection to see that in his motive the savage is not one whit behind the average Christian, but is rather ahead of him in the scale of evolution of purpose!

The Symbol's Holy Meaning.

But I want my readers to follow me a step further. Christians have misinterpreted the Divine significance of the truth that there is no remission of sin without the shedding of blood, and in their ignorance have perpetuated the infamous traffic in flesh and blood by destroying the beautiful living things for food which the Creator had intended should serve a nobler purpose in the economy of the world. Yet there is a profound truth, a most sacred meaning, underlying the Hebrew idea. *And it is only in the realization of that truth* that we can ever hope for the Regeneration of the World.

The general idea associated with the word "shed" is foreign to its primary meaning, and can only have crept in as one of its secondary meanings as the result of the malpractices of civilized peoples. To take away life in the sense of destroying it is to commit murder on a higher or lower plane according to the value set on the life by the laws of the country where a man resides. Thus in England it is a crime to kill a man only; but there are other countries where it is criminal to kill a cow. So that were we governed by Moral Laws of the Highest Order, and our Civic Laws were framed in harmony therewith, *it would become a murderous act to do to death any living thing* that was not a recognised pest to the individual and society.

The true meaning of the shedding of life is the very opposite to that of taking away life. It is an individual and voluntary act. The tree sheds its own best life when it furnishes us with ripe fruit; *but the tree does not die*. Jesus Christ shed His own life-blood when in acts of sublime self-sacrifice He gave Himself in loving ministry to the world. His death was a Murder, the guilt of which lay at the doors of Jew and Roman. They did not *shed* His life; by their act they intended to put it beyond His power to heal men and feed them with the fruits of His own Soul-love.

And so the "shedding of blood" is to be associated with *the giving of life in service* and not that cruel taking of life which ends in destruction and is fraught with meaningless pain and suffering. It is in this sense that the Master of our faith laid down His life for the redemption of the world. He gave Himself as a mighty ransoming force to the religious, social, and national conditions of His time. And everywhere He went, if people would receive it, He shed abroad the truth of heaven—the fruit of the tree of life. It was His daily ministry that was the power for righteousness, and not any idea His disciples had of His dying. It was his all-embracing love that won for Him the adoration of the sages of succeeding days, and not merely the fact that the passion-blinded blood-thirsty populace of His time demanded and accomplished His death. The real power of a genuine Christianity to-day has its foundation and inspiration in the Divine purity, sympathy and love of His spirit.

Thus then He shed His life sweetly, absolutely, in order to heal the moral disorders of the world and bring into Divine harmony the souls of men. It was the *only way* to effect regeneration; and it is the only way to-day. And thus the path is marked out for all who would truly follow Him and take a real part in the Regeneration. It is through the shedding of their *best life-blood* in loving acts and noble deeds of humaneness and sacrifice. It is only thus the disciple can be as His Master—a Saviour of men, and a world-conqueror?

The Christmas Message.

The meaning of Christmas is the annual recognition of the Christ's method of regeneration, namely, Divine Incarnation. As the season returns year by year, more and more of the sons of men should become the indwelling incarnations of God.

The Angels' song is to become the song of every soul! But if Christian men and women cannot thus sing "Peace on earth," and work to realize it, how can we ever expect the coming of the Regeneration when the whole world will be redeemed?

Does any lover of Jesus Christ dream that the Angels can sing such a song of peace and love where the fumes of spilt blood and roasted flesh prevail? How can Heaven reign where Dante's Inferno is triumphant? Can the sun break forth its glory through a sky whose clouds are so dense as to make night hideous? Yet the average Christian expects the world's moral and spiritual regeneration and the visible glory of his Lord while he himself contributes to the darkening of the moral world by his inhumane acts!

Alas! the season of Christmas can have no divine meaning for those who have failed to learn the way of divine pity and humane sympathy, nor for those who love their carnivorous tastes more than the sentient creatures of God, nor for any one who purposes in his heart to reject *the whole way of Christ*. For to every true heart it speaks of the regnancy of God in every domain.

Ring out excuses false and weak,
Ring out, sweet bells, this curse and shame!
That all who now the Christ confess,
May Christians be in more than name.

J. Todd Ferrier.

(Congregational Church, Macclesfield).

REVIEWS.

"**Law and Love.**" By J. Hartman Oliver (A. H. Stockwell, 3, Amen Corner, E.C.) Price 2/6.

This is a story which sets forth the efforts of two earnest souls to win social betterment and clearer views of truth for themselves and others. In consequence of their inability to obtain work at one time they drift to the Deptford Abattoirs, and some realistic sketches of the horrors of London's great slaughter yard are thus introduced. The book is written with a purpose and will do good.

* * *

"**The Art of being Happy.**" By the Rev. C. A. Hall. Price One Shilling net (The Order of the Golden Age).

This small, but artistic gift-book, written by one of the Councillors of The Order, contains many beautiful thoughts, and much valuable information concerning the conditions of human happiness. The Author presents in simple language, and in a practical and interesting form, the truth concerning those Natural and Spiritual Laws, in harmony with which it behoves men and women to live.

* * *

"**The Moral Damage of War.**" By Rev. Walter Walsh. Price Three Shillings and Sixpence (The Order of the Golden Age).

This book is one of the most powerful indictments of War that has ever been published. It sets forth in plain, unvarnished language, what fratricidal carnage means, and the loss it brings to nations, individuals, and our Race.

Its publication at this season of 'Peace and Goodwill' and at this particular time in our Nation's history, is opportune—for the people of this country are now in the mood to listen to the voice of Wisdom. Reformers, would do well to read this book and to ponder over its teachings.

"Of such are the Kingdom of Heaven."



It is ten minutes to two this cold November morning—that is to say, the middle of the night—and I have just perpetrated a "deed of darkness" in the back kitchen. I have drowned a poor little suffering kitten, one of the inmates of the "Cats' Refuge" so kindly referred to in the November number of *The Herald*. The sick kitten was brought yesterday by a woman who intimated that it was the pet toy of her twelve months' old child.

"I suppose if it doesn't get well I can have another kitten?" said the woman. "How my baby will miss it!"

No! She could not have another. If she gave me five or even ten golden sovereigns for one of my stray kittens, she should not have it to be her baby's plaything! The poor little creature remained in the house for many hours, but at last its sufferings were so great that I determined to end its misery, and send the little dumb, liberated soul into the next and higher sphere of its existence.

Two o'clock in the morning, and here in the heart of London there is a stillness as of forest glades or mountain solitudes. I am "burning the midnight oil" indeed, but as all sleep is banished from my eyes, I take this opportunity of recording the reflections which are passing through my mind after the execution of the baby's pet, and perhaps *victim*. I watched the kitten as it lay in a comfortable basket, and never have I seen a dumb creature utter such a pathetic, touching appeal for human sympathy as did this little dying cat. Was this mysterious illness, this agony and distress of body, this stifled cry of pain, the result of the pulling and the squeezing and the torturing of tiny baby fingers?

It was likely was so, for I know full well how cruel the baby fingers can be, without intending it. A short time ago I saw a toddling baby bashing a kitten on the ground at the top of this very street. I have seen children lately torturing frogs, and killing flies for fun, and the thought flits through my ever-questioning mind—"Are these the sort of children Jesus meant when He said 'Of such are the Kingdom of Heaven'?" I am scarcely exaggerating when I say that the children around me in the slums of Islington are the cruel offspring of cruel parents. Foolish, unreasoning mothers, who would not dream of spending sixpence on a toy for the baby, think a live kitten, a sentient, trembling little creature, wonderfully and most beautifully made by the Creator, a fitting plaything for a very young child.

I fear that kittens are very often but live toys, to be tossed aside, like a wooden soldier or a broken doll, when baby is tired of them. Baby knows no better, but what of the mother who calmly allows such things to be? My heart burns with a secret fire of indignation against the thoughtless women who are so callous to animal suffering. That mother's request for "another kitten," the little creature's appealing eyes, and gasping, voiceless cry—I shall not forget them yet awhile!

The work I am engaged in of rescuing the suffering and lost cats of London is full of painful incidents and heart-breaking stories. Some treat it with scorn and derision, and even openly insult me, but I think the great Father looks down and blesses and *cares*. He stood by the watery death-bed of the little dumb soul that went home to Him to-night, "while London slept," as He stands by the death-bed of every tiny sparrow and every gentle creature that falls by the butcher's knife or the sportsman's gun. No wonder that ignorant mothers look down upon kittens as toys for their children when they have been taught to regard other animals as only things to eat. If God "sent" them sheep and cattle

to eat, why not live toys for their little ones to play with? If a soft furry rabbit can be eaten for dinner, why cannot a soft, purring kitten be used by the baby for a doll?

They are only "things," the animals—not sentient beings, not fellow-creatures!

Kate Cording.

Fellowship Cottage, 31, Trinity Street, Islington, N.

THE Disease of Apprehensiveness.

A large part of mankind is in bondage to that state of mind which is apprehensive of some sort of trouble or misfortune in the future. It is found among all sorts and conditions of men. It permeates every station, occupation and profession.



In general, we are prone to treasure the memories of our past failures and sorrows, which serve as a background on which are developed the distorted pictures of future unhappiness. We do this not only consciously, but unconsciously. Every experience in life leaves an impression in the memory structure. To this subconscious condition we keep adding by our chronic pessimism. We look for the evil and neglect the good. Thus is established a powerful subconscious force that is ever active in shaping the course of our lives.

If we ask the cause of this widespread disease, we shall find its origin in a wrong conception of God. The root of it all is in the old idea that God is a jealous, vengeful personality, sitting in judgment over His children, and liable at any time to send visitations of His wrath upon them, or ready to condemn them to eternal punishment. Coupled with this is the belief that there is a power of evil ever striving to gain possession of men, and permitted by God to bring confusion and misery upon them. These two powerful opinions, coming to us from the infancy and ignorance of the race, are totally destructive of peace, harmony, and health, and actively productive of the opposite conditions.

Dread of disease and of "bad luck" is still common. We stand in awe of death because we dread the change and the uncertainty of the hereafter. Even the elements have been endowed with the power of evil; one person dreads the winter, another the summer, another the night air, or the east wind. If there is not a positive dread, there is negative unbelief, and the disease of apprehensiveness is born of both. We fail to connect cause and effect; we do not discriminate between reality and unreality; we live in the things of time and sense. The great "over-sense" of faith is left out of our lives; we are apprehensive of what fate or fortune may bring. We limit our God and ourselves.

The specific forms in which this disease manifests itself are so numerous and so varied by the modifications of individual experience that we will not attempt to trace them all; but it will be helpful to mention some of the more common. The destructive forces of apprehensiveness frequently begin their work in the unborn child. Sometimes the mother's apprehensions, when caused by a specific experience, are marked upon the child in some frightful deformity, either of body or character. Again, if the maternal dread is more general, the manifestation may be less marked upon the child at birth, but the germ cells have been poisoned, and the effect will be none the less sure, resulting in stunted and distorted unfoldment of the child life. Modern psychology and child study have revealed the tremendous and terrible inheritance of fear and dread that parents hand down to their children.

Many parents follow their children through childhood and youth with anxiety and apprehensiveness that are surely reflected upon the formative mind, and bear fruit after their kind. As we advance in life, instinctively or from experience

we form new apprehensions. We are afraid of poverty, afraid of accident, afraid of public opinion.

This apprehensiveness takes all the sunshine out of life, throws a wet blanket over all our activities, sours our whole nature, paralyzes us. Just as surely does it react on the physical part of our being by depressing the nerve centres and infusing morbid activity into the cells. The result is a torpid liver, a weak heart, a sour stomach, nervous prostration and paralysis. These things follow just as surely as two and two make four. Cause and effect, mind and embodiment, are inseparable.

Apprehensiveness is causative in crime as well as in physical disease. Many a man is lead to steal because he dreads want or loss of social position. In political economy is not apprehensiveness a factor also? Confidence is the life of business. When it is weakened credits are withdrawn, money is withheld from circulation, industrial activity ceases: we have "hard times." What is more destructive to confidence than apprehensiveness? Poverty and crime are diseases, and apprehensiveness is a cause.

We have now considered cause and effect. What shall be the remedy? We know that no remedy can be effectual that does not deal with causes. The cause must be eradicated at once and forever.

Many may question the possibility of human nature being free from anxiety and apprehensiveness. Can man believe in an immanent God, an ever-present Help, an All-in-all, and apply this belief to everyday life? This is one-half the problem. First, then, a full realization of omnipresent spiritual reality, an unchanging goodness, of which the universe is an expression; second, an adjustment of all thought and all activity to this great proposition and to its corollary—that man, made in the image of the supreme Spirit, is spiritual, and receives constantly an influx of life and good and truth that will lead him on to the fulfilment of his highest destiny: this is the mark, and we can answer unequivocally that it is universally attainable.

The removal of the cause of the disease of apprehensiveness is reduced thus to a simple change of mind on our part, to a different way of thinking, to a training of our mental activities away from ignorance and error, along the lines of cosmic truth, to include all that is good and beautiful. Our thinking faculties are our own, to use as we will. Power is born of desire. We may drop all anxiety and apprehensiveness if we will.

As we train ourselves to accept that view of God and His universe which accords with highest reason and science and intuition, there will be no place for apprehensive thoughts. As these disappear, we become more and more open to the influx of all that is true and wholesome and hopeful—in a word, of all that is divine. Our fear is turned into courage, our faith is transmuted into works. If God be for us, who or what can be against us?

Thus we come to know the immanent life of the world, the ever-creative Love. We come to recognize ourselves as manifestations of this Life and Love through the ideal manifestation that was in Christ. This is life eternal, an ever-progressive, ever-widening and ever-deepening life, from now henceforth. In it perfect love casts out fear.

Edward A. Pennock.

HEALTH CULTURE—A DUTY.

Nothing will so much hasten the time when body and mind will both be adequately cared for as the diffusion of the belief that the preservation of health is a duty. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. . . . The fact is that all breaches of the laws of health are physical sins. When this is generally seen, then, and perhaps not till then, will the physical training of the young receive all the attention it deserves.

Herbert Spencer.

The Greatest of All.



If I speak with the tongues of men and of angels,
 BUT HAVE NOT LOVE,
 I am become sounding brass, or a clanging cymbal.
 And if I have the gift of Prophecy,
 And know all Mysteries and all Knowledge;
 And if I have all Faith, so as to remove Mountains,
 BUT HAVE NOT LOVE,
 I am nothing.
 And if I bestow all my Goods to feed the poor,
 And if I give my Body to be Burned,
 BUT HAVE NOT LOVE,
 It profiteth me nothing.
 LOVE suffereth long, and is kind;
 LOVE envieth not;
 LOVE vaunteth not itself,
 Is not puffed up,
 Doth not behave itself unseemly,
 Seeketh not its own,
 Is not provoked,
 Taketh not account of evil;
 Rejoiceth not in unrighteousness,
 But rejoiceth with the Truth,
 Beareth all things,
 Believeth all things,
 Hopeth all things,
 Endureth all things
 LOVE NEVER FAILETH:
 But whether there be Prophecies, they shall be done away
 Whether there be Tongues, they shall cease;
 Whether there be Knowledge, it shall be done away.
 For we know in part,
 And we prophesy in part;
 But when that which is Perfect is come,
 That which is in Part shall be done away.
 When I was a child,
 I spake as a child,
 I felt as a child,
 I thought as a child;
 Now that I am become a man,
 I have put away childish things.
 For now we see in a mirror darkly;
 But then face to face:
 Now I know in part;
 But then shall I know fully even as also I was fully known.
 But now abideth
 FAITH, HOPE, LOVE,
 These three;
 And the greatest of these is
 LOVE.



Our New Offices.

AS consequence of the growth of the work of The Order of the Golden Age, the Executive Council have found it necessary to take a commodious building in the centre of one of the main streets of Paignton, which will be used, henceforth, as the Publishing and General Offices. The fitting up of these premises (even in the simplest style) has involved additional, though necessary expenditure, and the rent of the building (which is, however, extremely moderate) will constitute an additional charge upon the Funds. If any wealthy friend would like to give a donation to defray this cost, the Council will gratefully appreciate such evidence of practical sympathy with our humane work, and they would feel encouraged to launch out with greater enterprise in the promulgation of the beneficent Message which it is our mission to proclaim.

OUR BOOK-ROOM.

ONE of the immediate results of this increase of accommodation, is that it will now be possible to have a Book-Room from which may be sent forth publications that are likely to uplift men and women to higher planes of thought and experience or to promote social amelioration in various forms. The Council have decided that certain books which possess special importance on account of their exceptional excellence and helpfulness shall be stocked and advertised in our columns. Only such works will be stocked as they feel ought to be introduced to the Members of The Order, and they have been led to take this step because they find from the correspondence that comes to Headquarters that a very considerable number of our friends are unwisely spending their money in buying expensive books on occult or transcendental subjects, which possess very little value, but which are cleverly and assiduously advertised by certain publishers.

Any profit arising from the sale of these books will be devoted exclusively to the furtherance of our Work, and as our financial needs steadily grow in proportion to our opportunities, the Council feel perfectly justified in adopting this step, but they wish it to be distinctly understood that our operations are carried on by disinterested workers from disinterested motives, and that no commercial aims have any part whatever in their deliberations or policy.

The Manager of the Book Room will recommend and obtain books other than those which are stocked if friends who are desirous of educating themselves upon any particular line of thought will make known their needs, and he will be able to refer to the Council for advice concerning the response to such applications.

OUR EXCEPTIONAL OPPORTUNITIES.

IN consequence of the sympathetic relations which have been established by the Members of the Executive Council with exponents of advanced thought in Europe, Asia and America, they will be in a position, from time to time, to secure rare books of great worth which are either out of print or unobtainable by the ordinary public. These books will be sold to Members and Friends who are seeking after further light and knowledge in order that they may make more rapid progress along the Path that leads to higher consciousness, clearer spiritual vision, and the development of those latent powers which are inherent in the human soul.

Such will most probably have apprehended that the Ideals of The Order do not stop short at the promotion of humane-ness or the practice of hygienic and pure living, and that the "Inner Circle" of The Order is composed of earnest, kindred souls who are eager to attain to the highest that is possible to man in order that they may become better fitted for rendering the highest service to our Race, and so participate in the fulfilment of the Divine Purpose.

Announcements.

The Editorship of *The Herald* will be resumed by Mr. Sidney H. Beard during the year 1903. He hopes to make the Journal more helpful and interesting than it has ever been in the past, and he invites the co-operation of literary friends who wish to contribute to its columns and to aid in extending its influence.

The only official address of The Order of the Golden Age is **Paignton, England**, to which all communications should be sent.

All Official Correspondence in connection with the general work of The Order of the Golden Age should be addressed **to the Hon. Secretary**.

Cheques and Postal Orders should be made payable to Sidney H. Beard.

American and Colonial friends will oblige by refraining from sending coins enclosed in letters, as the English Postal Authorities charge a fee of fivepence. Greenbacks or postal orders should be sent.

Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won.

Food-Reformers who write to the Daily Press on the subject of Fruitarianism and Humanity in Diet are invited to mention that "enquirers and persons who are interested, can obtain leaflets, pamphlets and cookery books, which contain useful advice on this matter, by sending to the Secretary of the Order of the Golden Age (enclosing a few stamps to pay postage)."

This Journal is now supplied regularly to over a thousand Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

Converts to the humane principles which are advocated by The Order are being made in all lands by means of the official publications, and many more could be influenced if the funds at the disposal of the Council permitted of a still larger circulation and distribution. The co-operation of sympathetic friends in all countries is therefore invited, and especially is this the case at the present time, when, owing to the large increase in the propaganda work of The Order which has taken place during the past year, there is a large deficit which has to be met. Those who are interested in the maintenance and extension of this good work, and who would like to participate in it, are earnestly invited to give this matter their fullest consideration.

No portion of the funds subscribed to The Order is used in paying Members for services rendered, such services being voluntary and disinterested.

Photographs of any of the Members of the Executive Council can be supplied upon application. Price One Shilling (post free).

The Report for the year 1902, with the duly audited Financial Statement of Income and Expenditure, will be forwarded to all Members and Subscribers early in the year 1903, and a copy of this Report, together with a Prospectus of The Order, will be forwarded to any person upon application to the Honorary Secretary.

Sensible Christmas Presents

To be obtained from The Order of the Golden Age, Paignton, England.

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A Book which every Food-Reformer should possess. It will enable those who read it to meet the objections of Sophists and Cynics.

THE PERFECT WAY IN DIET.

By DR. ANNA KINGSFORD.

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This book is a popular favourite and has been several times re-printed.

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Nearly twenty thousand copies of this book have already been issued from the Press in England and America. The sale steadily increases.

It is being freely purchased by doctors, teachers of physical culture, and leaders of thought in religious and food-reform circles in all parts of the world.

We could fill columns with favourable press opinions which have been received.

Most persons who buy this book send for additional copies for their friends.

If you have not yet obtained a copy you would do well to secure one.

This book has been printed in consequence of the need for up-to-date information which has long been felt by those who are desirous of adopting a reformed and fleshless diet.

It contains a number of original and copyright recipes, together with a large amount of helpful information concerning fruitarian and vegetarian diet, hygienic living, artistic cookery, food-values, etc. It is artistically bound in covers which are painted and illuminated by hand, and is consequently likely to commend itself as a gift book, apart from being a useful *vade mecum* to all housewives.

A FEW PRESS OPINIONS.

"A Guide-Book that we heartily recommend to all who desire cleaner, more wholesome and simpler food. Many of our friends would fain abandon flesh meals but know not the value of fruits, nuts and vegetables. The author comes to the assistance of the food reformer and renders good service thereby."—*New Age*.

"The Introductory Chapters of this Guide-Book are quite enlightening. The bulk of the book however consists of practical recipes for a simple style of living which is not only rational but pleasant and appetising—besides being humane. The whole deserves the attention of all who wish to make life worth living."—*Hereford Times*.

"There is not a dull chapter in the whole book."—*Stirling Journal*.

"It is well written and as it is admitted on all hands that too much flesh is generally used it deserves a wide circulation."—*Christian Advocate*.

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